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taking issue with the single-taxers, the land-nationalizers, and the socialists, Professor Loria for the first time sketches in clear outline his own plan for solving the social problem. It seems best to give this in his own words:

For us the reform does not consist in perpetuating rent and profit in favor of the state, but in eliminating rent and profit in favor of the worker. We must not preserve the landed monopoly by transferring it from the individual to the government, but we must abolish it beyond all chance of resurrection. To accomplish this, all that is necessary is that each producer be enabled to occupy a tract of land sufficient to employ his labor force—that to each individual who is ready to produce there be accorded the right of establishing himself on his own account on a definite plot of the national territory. Thus there will be assured to every laborer the possibility of starting an occupation which will of itself free him from the necessity of offering his labor for hire, and which will enable him either to start an independent economy or to associate himself as co-worker and equal with the producer who has so started. In this way the re-constitution of free land will break down capitalist relations, will abolish both rent and profit and will effect the distribution of the total product among the producers in proportion to their respective contributions of labor [p. 316].

As to how such a result is to be brought about we are indeed not told. It is much to be feared that those who have not yet been convinced by the diagnosis of social unrest that is contained in his previous works will be left equally unconvinced by the projected remedy, as outlined in this work. Professor Loria is at great pains to differentiate his doctrine from socialism or any other “ism” whatever. But in reading his works we cannot help experiencing at times the same sense of unreality that affects us in the books of Karl Marx or Henry George. Here, as in his other works, it is not so much the construction as the critical exposition that arrests attention; and nowhere else does his own scheme come out so clearly as in the above quotation. But those who really wish to catch the spirit of the author must go to the work itself. Even if it is not an economic classic, it is certainly a literary masterpiece.

EDWIN R. A. SELIGMAN.

The History of Mankind. By Professor FRIEDRICH RATZEL. Translated by A. J. BUTLER. With introduction by E. B. TYLOR, F.R.S. Colored plates, maps and illustrations. Vol. I, The Macmillan Co., 1896. — 486 pp.

This outwardly attractive volume is the first translated installment of the second revised edition of Ratzel's *Völkerkunde*. Originally

published in 1885-88 in three volumes, the work is now condensed into two. It appeared after the second volume of his *Anthropo-Geographie* in 1891, and is therefore enriched in several places by drafts upon that scholarly work. The changes from the first edition are considerable, but they are not always improvements. Thus, the newly added chapter (pp. 65-76) on "Science and Art" is transparently thin as regards science; and the art is already adequately treated elsewhere under the caption "Clothing and Ornament."

This work is not comparable with the *Anthropo-Geographie*. It contains nothing new: it is a compilation, although an able one; and bears witness in a marked degree to the prodigious industry of this prolific writer. The book is really a treatise upon ethnography. It is intended for a semi-popular account of the stages of culture attained by the various savage and barbarous peoples of the earth. Accordingly, it is almost entirely descriptive, falling into the same class with the anonymous volume on *Man* in the *Riverside Natural History*, or with Réclus's *Géographie universelle*. It is, however, better than either of these. By means of its fine illustrations it portrays the technical skill of primitive people in their pottery, fabrics, weapons and ornamentation; and may, therefore, be of use to the serious student, until he is prepared to take up original studies like those in Schmeltz's *Internationales Archiv für Ethnographie*. Rarely does the author pass beyond the descriptive stage. There is little comparative study, and almost no evidence of detailed research. In a few places, as in the excellent map of the distribution of certain arts and customs in the Pacific, some really good work is evident; but there is everywhere a lamentable deficiency in the line of physical anthropology. This, as has already been pointed out in reviewing his other book (*POLITICAL SCIENCE QUARTERLY*, IX, 321), is perhaps the most serious defect in all of Ratzel's geographical work; for it invalidates many of his conclusions.

The volume before us really consists of two distinct parts, parallel perhaps, but not bound together in any sense: in other words, illustrations and text are entirely independent of one another. The illustrative material is copious and exceedingly good, forming the most permanently valuable portion of the book. To have made such a collection is in itself a distinct service to science, for it is an incentive to comparative study. At times, however, the pictorial zeal outruns all bounds of tolerance—as in the fancifully colored "Family Party of the Australians." This is more the pity; since, as thus flaunted forth, these serve at once to prejudice the

discriminating reader. Such devices have in the past done more than almost anything else to bring the science of man into disrepute. On the other hand, the lithographic colored plates of ethnographic collections are worthy of all praise. With their index sheets of outlines they comply with the most rigid demands of the self-respecting reader; and they may be of great value to those students to whom access to the grand collections of Europe has been denied.

Several serious defects in this volume cannot be passed over in silence — defects due to the translator and publishers alike. Thus, there is no excuse whatever for the English title given to the book, for it in nowise corresponds to the very proper German title of *Volkerkunde*. It is mere bait for the vulgar reader and is derogatory to the learned and distinguished author. This work is no more a "history of mankind" than Tylor's *Anthropology* or Keane's recent *Ethnology* are really treatises upon the subjects implied in their respective titles. All quibbles about nomenclature aside, it will be generally acknowledged that this work covers but a single chapter in the history of mankind; for there is no word in it about prehistoric archæology, somatology, linguistics or any of those other departments which at Paris, for example, are represented in the *École d'Anthropologie*. It is a work on ethnography or ethno-geography, exclusive of the peoples of Europe. If the material had been sufficiently digested, if it had become concisely comparative instead of descriptive, if its details had been crystallized into well-ordered generalizations or laws, if physical man had been made co-equal with cultural man as a means of ethnic classification — then it might have been advanced to the dignity of a work upon ethnology. Or if every detail of man's existence — his physical origin, his relative variations, his arts, his religions, his social and political institutions — had been included, then this might indeed have been a work worthy of the title anthropology. But to overload this treatise on ethnography with the heading "History of Mankind" is absurd.

The translator is sometimes at fault in using a slovenly English style. Even supposing the author to be partly to blame, — and Ratzel's German is not always simple, — what excuse can be offered for this kind of work :

The population of Africa has undoubted affinities with that of Asia, but shows no trace of any relations with America. But this connection extends farther, beyond the limits of the mainland of Asia to the great Asiatic islands; it forms a great region of civilization between the northern and southern borders, which may be regarded as the western counterpart of

that more easterly region extending across the Pacific into America. The great mark of distinction between the two portions lies in the use or non-use of iron. In the north, indeed, the western region encroaches upon the eastern; but the contrast between north and south, ever increasing, remains persistent past the point where it crosses the boundary between east and west.

The use of the word lady (p. 118) is oftentimes rather out of taste. And what excuse is there nowadays for retrograding from the metric system, employed by Ratzel, to feet and inches? Most of all it is to be hoped that future translators will not render kilogram as "stone" — a process which in one case leaves an American uncertain whether the average weight of a people was 96 pounds (meat) or 168 pounds (by law).

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Tratado de derecho administrativo segun las teorias filosoficas y la legislacion positiva. By ADOLFO POSADA, Professor of Political and Administrative Law in the University of Oviedo. Vol. I. Madrid, Victorino Suarez, 1897. — xxiii, 514 pp.

In this work Professor Posada has attempted to give a description of the administrative institutions and law of Spain as compared with those of the other important countries of the world, and at the same time to examine the general subject of administration and administrative law from the purely scientific and theoretical point of view. He is acquainted with, and has made use of, almost all the more recent general treatises on this subject; and his book contains a most excellent bibliography of the general subject of administration. It is on this account, if on no other, an extremely valuable piece of work — one that students of administration can by no means afford to pass over without examination.

His work is, however, valuable also because of the conclusions which he reaches with regard to the general position of the subject of administration. Heretofore most writers on this subject have regarded administration, when treating it from the purely theoretical point of view, as practically a part of the executive power. Professor Posada protests very strongly against this treatment of the subject, and believes that administration is to be found among the attributes of the judicial and the legislative powers as well as of the executive power. He defines administration as that function of the state which attempts to procure, preserve and develop the organization —